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This paper sets forth the aims and policies of the United Campus Christian Fellowship (UCCF). This organization was formed by five Protestant denominations in 1960 to promote and coordinate the campus ministry. Guidelines for administration, financial implementation, personnel matters, and operation of UCCF on the state and local levels are included. (NS)

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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A POLICY PAPER

united ministries in higher education

+ HISTORICAL PERSPECTIVE

+ A STATEMENT OF POLICY AND STRATEGY

+ GUIDELINES FOR THE ADMINISTRATION OF CAMPUS MINISTRIES
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+ ARTICLES OF OPERATION
  - — Council for Policy and Strategy
  - — Committee of Administrators
  - — United Campus Christian Fellowship

May, 1965

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HISTORICAL PERSPECTIVE

In 1960, the student Christian movements of the Disciples of Christ, the Evangelical United Brethren Church, the United Church of Christ and the United Presbyterian Church, U.S.A., acted to bring into being the United Campus Christian Fellowship. While this was a union of the campus Christian movements, the *Articles of Operation* of the UCCF, which were endorsed by the communions nationally, included such as the following which carry unmistakable implications for the campus ministry functions of the communions:

"Aim 1. To further the mission of the church within the campus community; uniting for a common task on the larger campuses; uniting in an effort to serve the smaller campuses;

"Aim 7. To enable our communions to exercise greater stewardship of funds and leadership which have been granted for the campus ministry and the campus Christian movements;

"Aim 9. To further conversations with our fellow campus Christian movements, sensitive to the imperative for unity in mission and aware that our own union is only a partial realization of that unity for which our Lord is calling; and to make it possible for communions without organized campus Christian movements to share in the mission of the church within colleges and universities."

Since UCCF's Uniting Assembly in 1960, commitment to these aims has brought local, state and national agencies for campus ministries into closer and closer working relationship. In 1964 the UCCF communions covenanted together to establish an agency for United Ministries in Higher Education. A Council for Policy and Strategy provides for the consideration, development and proposing of strategy and policy proposals to its constituent bodies. A Committee of Administrators is responsible for developing and directing national administrative procedure for united ministries in higher education.

In 1964 the Moravian Church in America, Northern Province, became the fifth participating communion in United Campus Christian Fellowship and United Ministries in Higher Education.

A STATEMENT OF POLICY AND STRATEGY FOR UNITED MINISTRIES IN HIGHER EDUCATION

Recommended by

THE COUNCIL FOR POLICY AND STRATEGY

INTRODUCTION

In 1964 five American communions moved toward uniting their previously separate ministries in higher education. This statement is occasioned by that decision. Because each of the communions had its own history, staff, procedures, policies and administration, new patterns were required. Previous cooperation which tolerated varieties of patterns and procedures was challenged. United Ministries call for *harmony* rather than mere *tolerance.*

The statement which follows represents extended deliberations by the National Staff of United Ministries in Higher Education and the Council for Policy and Strategy. The National Staff held two sessions to formulate a preliminary draft of a policy and strategy statement. That statement subsequently was received and reviewed by the Council for Policy and Strategy at its annual meeting, February 19 to 20, 1965, Louisville, Kentucky. The Council voted unanimously to endorse the statement to its constituent bodies.

Section I.

THE CONTEXT OF THE WORK

A. The World Come of Age

The technological revolution is rapidly changing the world. Joining scientific resources with human inventiveness to organize all society for utilitarian ends has ushered in a revolution which grips the entire globe. The aspirations of mankind for a better standard of living, freedom from drudgery and release from the slavery of poverty are firmly fixed upon the hope offered by technology. No one can challenge that hope. One may add to it or place it in a particular context suitable to one's own appraisal of life, but the central fact of this hope remains.

The inexorable revolution of technology is in large measure the result of education. For its continuation the world over, education, and especially higher education, is a universal necessity. In *A New University for a New World,* Jean Joussellin writes:

> Now, even more than the past, the future takes shape daily before our eyes and promises the same phenomena and situations but to a far higher degree. True, there are still continents and nations which have not yet attained the same degree of university development as the western countries; be it for historical or economic reasons, they have a lower coefficient of universities and students and so not only lack trained personnel bu have also great difficulty in training them. We can, however, be sure that the gap will be bridged; not only because of their will to do so, but because there is here a universal necessity: the security of other nations as well as their economic development are jeopardized by peoples who are less well developed or less well equipped. Their hardship and discontent so upset the balance, so challenge the present state of our civilization, that even if the privileged nations feel no moral obligation towards the others, their own interest will compel them to encourage and support their ambitions and pressures.*

In every nation, therefore, higher education assumes an increasingly central place in determining the present and the future of its society. Higher education has a more or less combined role in technological society. Research and teaching make economic and technical development possible, but the latter in their turn require and stimulate all the human phenomena which the university expresses and often actually organizes. Higher education is, then, both mother and handmaiden. Thus, her role is increasingly central.

In American life the dimension of higher education is obvious when one considers, alone, the number of people *involved* in higher education. Institutions of higher education are now enrolling over 50% of all high school graduates. There are over five million students, seventy-five thousand of them from overseas. Over four hundred thousand faculty members and professional administrative personnel serve them. By 1970 there probably will be eight to ten million students, with a tremendous need for additional teachers and administrators.

In addition, a large sector of the working force of the country is engaged in some kind of continuing education. Forecasters indicate that we must greatly increase the extent and content of *continuing* education throughout the whole of one's life. No longer is higher education an institution isolated on the periphery of society behind ivy-covered walls. By their involvement and by their competence, today's universities and colleges are deeply enmeshed in the research, study and planning for widespread changes which affect all of the people.

The spread of higher education is geographical as well. Citizens of higher education are no longer confined to small college or university town communities. Every metropolitan center becomes a center for higher education just as it does for other social institutions. Every metropolitan area, therefore, has a higher education complex which involves the ever-increasing number of residents. Rather accurately one could say that college-town USA of 1965 more closely resembles Chicago than College Station.

Local congregations of the cities will find, as some have already, that many of their total membership are directly involved in the collegiate complex, as students, faculty members, research specialists, community education experts, special program students or higher education administrators. These people follow the pattern of the city: some may be concentrated in a particular area; most will commute daily to their particular work in higher education.

With the appearance of higher education's new roles and new problems many voices have been raised about preserving the integrity of higher education. Technology's need for research and development; the pressures on any central institution to serve the goals and purposes defined by society; the centripetal forces of an ever-expanding and complicated body of knowledge; the pressures of interest groups—even the church—for favors and special attention by institutions of higher education are *all* forces which could easily threaten higher education by diverting it from its own aims and creative role as critic in society.

> At the same time, there will be no real autonomy, and above all no effective discovery of reality and actuality, if the university institution remains a strictly and exclusively centralized and unified body. At all levels, from the locality of the local establishment to the nation as a whole, organisms to animate as well as to control, equally representative of all the groups directly concerned, must be able to take an effective part in the life and development of education, and, very specifically, of higher education.*

The indicators for the years ahead seem to show that higher education is entering a new *kind* of "critical" phase occasioned by factors outside itself as well as by those it helps

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* WSCF document 2135/2/64, p. 1.

* *Ibid.,* p. 100.

to create. Indifferent use of human and natural resources could merely produce a kind of explosion, undirected, purposeless and ultimately destructive. But almost the very same conditions, with thoughtful direction, could sustain a geometrically expanding knowledge for generations to come.

> The ethical debate going on in universities all over the world is one of the most evident features of the changing university in a world where the pace of change seems to be accelerating. The breakdown of a total world view and the shift from a metaphysical to a functional way of thinking, along with the cross-section of ethical and cultural patterns produced by the internationalization of the university, have created a situation of confusion. Old absolutes have been shattered, and there has been experimenting, with new freedom, in the attempt to discover new patterns of meaning in personal relationships. One question has become extremely important: what does it mean to think, love and act in such a way as to make and keep human life human, and to struggle against the forces of dehumanization in a university and society?**

This is a question being asked not merely by individuals, or even merely by the totality of the Christian community, but by many within the teaching and research staffs of higher education from within the context of their own disciplines, as they struggle with the constructive use of the expanding knowledge.

This expansion of knowledge does and will continue to create new challenges. It is already creating new moral problems for society, e.g., in cybernetics, genetics, etc. The thoughtful direction, or lack of it, will come as the result of decisions made in many places by many people—politicians, administrators, philanthropists, business executives, faculty, students, churchmen, etc. Understanding the issues in higher education today is a responsibility of every citizen. Informed action on the issues is a duty of every citizen. It is within the context of this continuing and accelerating struggle that we see our task as the United Ministries in Higher Education staff.

B. The Ecumenical Imperative

Seen within the context of higher education the church finds that "new occasions teach new duties, time makes ancient good uncouth." Thus, in the faithfulness demanded by a calling to mission we seek the forms appropriate to the situation. We could make some changes within present structures, i.e., alter units for work, such as urban areas rather than separate parish units, regions rather than state units, radically alter the educational system of the church for both children and adults. Such changes would not, however, reach the dimensions of change needed in the present context.

The first part of the present need is: *a clear sense of the mission of the church in higher education.* This is indeed a continuation or a re-statement of present emphasis; but we hope that our understanding of the present context of higher education will move toward a much *greater* or more *central* place in the missionary consciousness of the church. Almost any aspect of the church's life today will be enriched or impoverished in the measure that the resources of higher education are related to its life.

It is clear, however, that as the church increases in her awareness of the place of higher education in the life of the world today, a second part of the present need will become increasingly obvious: *the task is ecumenical.*

In this context we understand "ecumenical" as basically expressing a concern for a relationship of church to the world and secondarily as expressing our commitment to work toward a greater and more visible unity of the church. Essentially, "ecumenical" means for us "an intensification of concern for (higher education) in its radically secular character, for its humanization and for its role in society as a potential center of renewal."*

We see the ecumenical task in higher education as far deeper and more pervasive than dialogue and cooperation between ecclesiastical organizations. We must take seriously, for example, the pervasive character of the technological revolution. The hopes it creates for man's deliverance from his ancient enemies—poverty, disease and ignorance—require the churches to engage in mission with greater sensitivity to the secular forces contributing to these hopes.

We must recognize, too, that the community of higher education is clearly international in character. No nation can exist for long in the world today without the resources of the rest of the world's scholars and scientists. The call to the churches is clearly an imperative for a world strategy in higher education, an ecumenical imperative focused on the church's mission in the world and not on itself.

It is our conviction that the ecumenical task requires us to reorder, redeploy, restrategize our work so that we might approach more closely the form of faithful Christian presence demanded by the academic world of the present and future. This may not mean that we cease what we are now doing. Of this we are certain: *the ecumenical perspective must be inherent in every policy or strategy we devise. The denominational identities and preoccupations we often enjoy are no longer appropriate to the academic world,* if they ever were.

Section II.

OUR BASIC AIMS AND UNDERSTANDING

A. Basic Aims

Our basic aims are, most simply stated, to be about the mission of the church, to be ecumenical in intention and to be participants in the work of colleges and universities. They have been stated more fully in the *Basic and Aims* of UCCF.

It must be affirmed, in light of these aims, simply stated, that we stand as commited to the total intellectual enterprise and venture, in the midst of the changed and changing world scene in which both higher education and the church are involved. The churches must be called to recognize the essential academic functions of colleges and universities as, in themselves, worthy of the church's concern and support. We affirm, as well, that we consider an essential part of our mission, as the Christian community, is to bring into the conversations with and within higher education perceptions and perspectives which arise from relevant affirmations of the Christian faith, e.g. the meaning of Jesus Christ as Lord of all of life, an understanding of the vocation of the Christian in the world, the concept of ministry as self-giving service.

To date five communions have joined in affirming the *Basis and Aims* of the *United Campus Christian Fellowship.* In addition these communions share the conviction that the *Basis and Aims* clearly call for patterns of work beyond a campus fellowship or movement. Under the title of United Ministries in Higher Education we have agreed to work together to find the supporting structures, the manner of working as one body and the policy and strategy in which we can faithfully be involved in the ministry in higher education. We have agreed to exercise common initiatives rather than unilateral actions and to develop and direct united ministries through common administrative procedures. To implement our commitments a Council for Policy and Strategy and a Committee of Administrators have been established.

B. Basic Understanding

As a Council for Policy and Strategy of the United Ministries it is necessary to state our basic understanding which results from the context of the present day and from our commitments to a united ministry. This understanding is dated and may change, but for this moment it represents our consensus.

As we survey a united ministry in higher education, we see three aspects of our approach to higher education.

1. The church is present in all forms of higher education institutions and associations through those persons who have witnessed God's activity among men and have experienced his reconciling love. As witnesses they are called by God to be a vital and humanizing presence in the enterprise of teaching, learning and research. We know from history and personal experience how often the Christian faith is mediated through such persons. We also know that this group may be large and organized, or small and informal;

** From "The Changing University in a Changing World," an appendix to the WSCF paper on *The Christian Community in the Academic World.*

* WSCF paper, *The Christian Community in the Academic World,* section on "The new ecumenical perspective."

often it is unseen within its own institutional structures. We do not insist upon its visible identity. The reality of the community depends upon the persons involved who find their identity as responsible participants in the work of higher education and the courage to be present one to another as servants of the living Christ, not to call attention to the body itself.

When we speak of calling together Christians who live within an institution of higher education, therefore, our intention is not to call persons away from their educational tasks into the church. Rather we want to present to the life of the institution those persons who find their being in a covenanting, celebrating, living community which Christ gives us wherever we are. This living community is expressed in manifold ways: as faculty, administrators and students share common concerns; as they probe the boundaries of the academic disciplines; as they engage in the excitement of the intellectual enterprise; as they study and support one another; as they celebrate God's presence in worship, in laboratories, in social gatherings and in classrooms; as they confront one another in associations for various disciplines or professional roles; as they gather in large and small groups in campus centers, in local congregations, at retreats and conferences.

2. It is our understanding that institutions of higher education are basically communities of those who are engaged in learning, teaching or research. Being the Christian body within these communities does not imply that we have a given set of answers to solve the problems of infinitely complex institutions and an ever-expanding body of knowledge. A major part of our task is serious listening and inquiry. Our hope is that as Christians we will recognize the serious function of these communities and participate in them with the full integrity they demand.

In doing these things it is our belief that we are being faithful to the work and purpose which God calls his people to be in this venture. The tasks are performed by the total community. As for any ordained members of the community, they are called to the role of *enabling* all members of the community to carry out their tasks. Within this context the enabling role of the campus clergyman is central to his role in the community. Whether the clergyman be a full-time campus minister or a local pastor, his major task is to assist Christians and other concerned persons to find fulfillment and joy in their involvement day-by-day in the academic world. The prime focus of the enabling role is the development of increased capacity in individuals to be neighbors, ministers, friends and counselors while being occupied in the tasks of teaching and learning.

3. The third aspect of our basic understanding is that as the church in the communities of teaching, learning and research, we affirm the validity of the intellectual and educational venture. We affirm that God is at work in the midst of such a human enterprise. We believe that we must *participate in* the venture, and by our participation express our intention *to assist, work with, encourage* the institutional expressions of the enterprise of higher education.

If we should speak in judgment about some aspect of institutions of higher education, we trust that it will be with the voice of love from those who believe in their work. We offer to them the resources which the church as an historic body has in its understanding of man, its arts, its history, its ideas and its ethic. But we also accept their right and freedom to examine, challenge or contradict outright these, if in conscience they will or must. We also believe that our participation requires us to awaken the churches beyond these communities to the wealth of resources and research which exist in them.

Our intention will remain and our efforts continue in the belief that for this day and time the enterprise of higher education is of vast significance for all mankind. We might say that we see a great common ground for service: the church is given for the life of the world and higher education now has its greatest potential for service in the life of the world.

Section III.

PRESENT OPERATIONS AND SUGGESTIONS FOR NEXT STEPS

We realize the complexity of our present involvements as well as the need for some clear directions for the future. The two parts which follow are not a full blueprint of a future strategy. However, they do represent our studied recommendations for the immediate future (two to four years).

We believe that there is need for a much wider discussion of immediate strategy steps both within our communions and between our communions and others who are engaged in similar ministries. We welcome, therefore, comments, recommendations or critiques of this statement from every quarter.

A. Present Operations

1. *Guiding Principles of Present Operations*

The following principles guide present operations:

a. We believe that the principle of providing full-time campus pastors to work with those engaged in higher education is a significant strategy for the church's involvement in higher education.

b. We believe that the principles of "Shared Responsibilities" (detailed in March, 1964, paper of Committee of Administrators) between national, regional and local structures is a valid procedure for administering campus ministry. We believe that shared responsibility includes personnel and finance policies which aid in effecting a nationwide strategy.

c. We believe that within the principle of shared responsibilities the participating communions should continue major financial resources for higher education ministries at present levels. At this moment, it appears to us to be a necessity because of the centrality and the expansion of higher education. We believe it to be of historic significance that the leadership of the United Presbyterian Church was enabled by its financial support of campus ministry to engender the vision and development of ecumenical ministries and the responsible participation of other communions in those ministries.

2. *Patterns of Present Operations*

There are a variety of forms of ministry in which we are presently engaged:

a. *The Campus Ministry.* Campus ministry personnel serve in many kinds of situations and in different patterns of ministry. Some serve at medical centers, residential campuses, commuter campuses and church-related colleges. Others serve several campuses in metropolitan areas, in states, in regions or smaller geographical areas.

At present we have 301 persons serving full-time in campus ministry. There are a slightly larger number of persons giving part-time to this ministry to which we also are related.

b. *Christian Faith and Higher Education Projects.* Begun officially in 1962, the United Ministries' communions joined with two other churches to form a national committee, with substantial budget which could carry out projects and experimental programs. These projects serve as pilot studies for strategic involvements in matters where the church's ministry may not be currently involved or where present involvement may need improvement. The national committee coordinates the work done through area committees to avoid duplication of work.

c. *Christian Faith and Higher Education Institute.* This Institute was the first major effort of the previously mentioned Projects Committee. The Institute is commissioned to discover and develop resources for both the church and higher education. Four areas of responsibility have been delineated: (1) Exploration and Experimentation, (2) Intensive study and development of resources, (3) Consultation in programs for other groups and institutions, and (4) Publication and Dissemination of Resources. A resident director working with an area board of educators selects, designs and conducts the programs carried on by the Institute.

d. *Campus movement through the United Campus Christian Fellowship.* The UCCF, officially constituted in 1960, provides an organized channel whereby students, faculty and campus ministry personnel can express what has traditionally been known as the "Student Christian Movement." While integrally related to the parent bodies through the Council for Policy and Strategy, the UCCF is expected to have a dynamic and an initiative of its own. Nationally it meets as a National Council. The Council membership of 125 is made up of regionally appointed delegates. There are 36 regions at present. The UCCF has insisted that its major program efforts be either within or in conjunction with the National Student Christian Federation.

e. *National Campus Ministry Association.* In the fall of 1964 the joint executive committees of the campus ministry staff associations of the American Baptist Convention, Christian Churches (Disciples of Christ), Evangelical United Brethren Church, United Church of Christ and United Presbyterian Church, USA, ratified the constitution of the National Campus Ministry Association. The association seeks to provide: (1) continuing educational experiences for its members, (2) a forum for discussion with the churches regarding issues in campus ministry, and (3) a supporting fellowship for persons professionally involved in campus ministry.

f. *New Staff Seminar.* A jointly administered seminar for assisting and orienting persons newly appointed as campus ministers has existed since 1961. The seminar, usually one week

in length, seeks to provide an understanding of the context of campus ministry, as well as a knowledge of the instrumentalities and programs available as resource for the ministry.

g. *National Staff Services.* Present duties assigned to members of the National Staff are: (1) Counseling with regional and local structures for administering campus ministries, (2) counseling with local campus ministry staff through visits to the campus and through making adequate provision for continuing education opportunities, (3) encouraging and assisting in the development of ecumenical expressions of ministry and the structures to support them. The involvement of the National Staff also indicates the continuing need for alert reporting out of the new dimensions of ministry arising from the ecumenical ministries.

3. It is our judgment that the forms of ministry in which we are presently engaged should be continued, encouraged and, where appropriate, be expanded consistent with our aims and purposes.

B. Suggestions for New Directions and Future Strategy

1. *Pressing Demands*

We are keenly aware of new demands confronting us in in the present situation in higher education. In brief we see the need:

a. To develop ways of responding to changes in higher education occasioned by changes in society; e.g., the involvement of higher education institutions in urban development suggests the need for the churches to be related to these efforts.

b. To devote more time and effort in encouraging and assisting in the development of ecumenically conceived and supported ministries and the structures to sustain them; e.g., the growing complex of university centers in metropolitan areas requiring a unified effort by all churches to minister effectively.

c. To develop ways of involving local congregations in the ministry in higher education; e.g., concerted efforts need to be made to assist local congregations and state agencies of the churches in their educational tasks. Releasing the resources of the institutions of higher education for these tasks is crucial for the churches.

d. To develop ways of responding to changes in higher education occasioned by developing institutional forms within higher education; e.g., the development of community colleges creates new challenges and opportunities for the church requiring experimentation to determine the most effective way for the churches to serve these institutions.

e. To develop greater understanding within the concept of shared responsibility in the new dimensions and of the forms of ministry made possible through ecumenical initiatives; e.g., the specialized centers of higher education requiring imaginative new forms of ministry suitable to the needs of such centers.

f. To develop ways of employing continuing education centers of the universities, as well as lay theological centers of the seminaries, for the church's total mission.

g. To develop more effective means of communication with the whole church about higher education.

h. To develop better ways of relating the present national structures of the church to the international community of higher education; e.g., relationships between mission boards, departments of college work, urban church, social action boards, etc., to areas such as ministry among foreign students, faculty serving in foreign university exchange programs, higher education facilities in new nations, World Student Christian Federation strategy.

i. To develop ways of involving the theological seminaries of our communions in a continuing dialogue with higher education, especially to introduce theological students to the current higher education scene, its needs and its potential for resources in the total mission tasks of the churches.

j. To develop the flexibility of structures and procedures so that response to needs arising from such areas as are mentioned in *a* and *b* may be met quickly, whether these needs emerge nationally, regionally or locally.

2. *Some Suggested Next Steps*

We are aware that in many places and in different situations local campus ministers, National Staff and others already are seeking to respond to many of the new demands. We encourage such efforts. In order to effect strategy which will guide our total efforts and judiciously use our human and financial resources for our mission, the Council will continue to recommend priorities and directions to the communions.

GUIDELINES FOR THE ADMINISTRATION OF CAMPUS MINISTRIES

The Working Principle

Responsibility for the administration for campus ministries is shared among national, state-regional and local bodies created by the communions. While each has unique functions, each is mutually dependent on the others to fulfill the responsibility and develop the total resources for effective ministry.

STATE-REGIONAL

In accordance with the working principle, it is proposed that in each state-region a united commission for campus ministry be established. This united commission is to plan and administer strategy for ministry on the campuses at the universities and colleges within the designated boundary.

Membership

It is recommended that a given number of the members of the united commission be drawn equally from each of the participating communions, with the representatives of each communion appointed or elected within the procedures of their own communion. A limited number of additional members may be elected at large. Care should be taken to include persons who are engaged in higher education, both student and faculty/administrators, and other lay people from the churches and clergy who are interested in higher education. Synod/Conference executives, regional/national staff in campus ministry and local campus ministers or representatives thereof should be ex-officio. It is suggested that the number and length of the terms of office of all elected members be determined by the united commission.

Functions and Responsibilities

It is recommended that the united commission:

—study the needs of campus ministry within its boundary;

—formulate strategy and make recommendations concerning a priority of development of campus ministry;

—assist in the establishment of local committees;

—serve as budgetary agent in the fiscal operation;

—review and coordinate requests for funds from state-regional and national sources;

—review personnel matters and recommend personnel procedures;

—consult and share with local committees and national agencies in the selection of professional staff for local ministries;

—consult with and support state-regional United Campus Christian Fellowship (Student Christian Movements where they exist);

—interpret the mission of the Church in higher education;

—counsel with college-town churches in their ministry in the campus community;

—receive regular reports from each local campus ministry; and

—formulate procedures and policies for the acquisition, use, development and maintenance of buildings and facilities.

Committees

It is recommended that the state-regional commission establish such committees as may be needed to care for the above functions.

LOCAL

It is recommended that, with the assistance of the state-regional commission, a united committee be established for each campus ministry. It is particularly important that the committee include students, faculty and adminstrative staff.

Functions and Responsibiilties

It is suggested that the local committee:

—develop a strategy for ministry which is consistent with the intent of the state-regional and national agencies, based upon local needs, responsibilities, talents and available resources;

—counsel with professional staff about their work, salary and living conditions;

—call (terminate the call) professional staff in consultation with approval of and on behalf of the state-regional and national agencies;

—prepare budgets, including recommendations for the salary of its staff;

—administer its budget as approved by the state-regional commission;

—maintain the property and buildings which have been entrusted to its care;

—report to the state-regional commission; and

—interpret the mission of the Church in higher education.

NATIONAL

Nationally the responsibility for campus ministry of the communions is placed in the Joint Commission on Campus Christian Life, Disciples of Christ; the Board of Christian Education of the Evangelical United Brethren Church; the Board for Homeland Ministries of the United Church of Christ; the Board of Christian Education of the United Presbyterian Church, U.S.A.; and, the Moravian Church in America, Northern Province. There is a Council for Policy and Strategy which includes the representatives of the UCCF National Executive Committee; representatives appointed by the participating communions; a local campus pastor named by each of the participating communions; a president or other administrative officers representing colleges or universities related to each of the participating communions; faculty representatives; National Staff; and additional persons co-opted by the Council. The Council is responsible for considering, developing and proposing strategy and policy proposals to its constituent bodies.

A Committee of Administrators of the national agencies of the participating communions is responsible for developing and directing administrative procedure for the campus ministry.

Functions and Responsibilities

Working through the Council for Policy and Strategy and the Committee of Administrators, the communions will fulfill their national functions for:

—developing aims, policies, standards, program resources and long-range strategy;

—cooperating in the initiation and development of ecumenical ministries in higher education;

—counseling with state-regional commissions and local committees;

—recruiting, training of personnel and cooperating with state-regional commissions and local committees in procuring personnel;

—reviewing campus ministries and assisting in personnel evaluations;

—interpreting the mission of the Church in higher education;

—assisting in the financial support of campus ministry;

—taking initiative toward development of new work where needed in consultation with state-regional commissions for campus ministry;

—working with the fellowships of campus ministry; and

—participating in the World Student Christian Federation, the National Student Christian Federation, the Department of Higher Education of the National Council of Churches and other related university movements.

PROCEDURES IN FINANCE MATTERS

Ministry in higher education at the present time calls for flexibility in financial implementation. It also calls for a unified strategy in the deployment of financial resources and for the corporate structures of the church on the local, regional and national levels.

STATE-REGIONAL COMMISSIONS

In order to carry out the financial responsibilities of the State-Regional Commission there is a need for a Committee on Budget and Finance. (Where such a commission has not yet been formed, it is recommended that the regional judicatories form an interdenominational coordinating committee for budget and finance, especially for united ministries.)

Composition

Along with the chairman, who may be selected either by election or appointment, it would be helpful to have three or four other persons who have ability in the area of budget and finance. They ought to be knowledgeable about the financial policies and resources of the participating communions.

Functions and Responsibilities

1. As a long-range strategy for the campus ministry is developed by the State-Regional Commission, its Committee on Budget and Finance will have the responsibility of drawing up a budget to implement this strategy. In order to develop a regional budget the regional Committee on Budget and Finance will submit a standard annual budget form to the Local Boards to be completed and returned. This budget form ought to reflect the past year's budget and projection for the next two years.
2. These financial reports along with knowledge of funds currently available provide the basic information for the finance committee's recommendation for the development of funds to support the regional strategy. These recommendations are submitted to the State-Regional Commission for action.
3. The Committee on Budget and Finance will submit recommended requests for funds from the supporting agencies, regional and national, to the commission for action. These recommendations will be prepared on the basis of the appropriation policies of the supporting communions regionally and nationally and in the light of the availability of funds and the projected strategy.
4. The Committee on Budget and Finance will be responsible for the preparation of the proper documentation of any financial matters which may be requested by the supporting communions.

LOCAL COMITTEE

In order to carry out the ministry in a local situation, it will be necessary for there to be a Sub-Committee on Budget and Finance.

Composition

Along with the chairman, who may be selected either by election or appointment, it will be helpful for the committee to include three or four other persons who have ability in the area of budget and finance. The committee will need to be knowledgeable about the resources of the various participating communions.

Functions and Responsibilities

1. *Budget Planning*: As strategy for the campus ministry is developed by the Local Committee, the Sub-Committee on Budget and Finance will need to assume responsibility for preparing a budget to implement this strategy. The Sub-Committee should consider provisions for such items as support of staff, property and equipment and their maintenance, transportation, office expense as well as program costs. The Sub-Committee should submit its recommendations for action to the Local Committee.
2. *Requests for Support*: In order to secure funds from the participating communions, it will be necessary to submit specific requests for support to the state and national bodies of the participating communions on the standard form developed by the Department of Higher Education of the National Council of Churches. These forms are available through the designated National Staff representative of the United Ministries communions.
3. *Budget Administration and Review*: The Sub-Committee will need to provide for periodic review of the accounts in the interest of adequate administration of the budget and expenditure of funds in accordance with the budget as adopted by the Local Committee.

4. *Audit of Accounts*: The Sub-Committee should provide for an annual audit of the Local Committee's accounts. The Local Committee will need to provide the state and national agencies of the participating communions with an annual audit of the Local Committee's accounts at the conclusion of each fiscal year.

NATIONAL PARTICIPATION

National field staff members, under the direction of the Committee of Administrators, assist the financing of campus ministry regionally and locally as a part of their responsibility in providing direction and support. This is done in several ways.

Through continuous study of higher education and the Church's involvement therein, it gives attention to the use of finances in implementing strategy. Funds from national sources are a means for sustaining a national strategy. These funds, channeled through state-regional and local agencies, are a means for greater flexibility and responsiveness to changing conditions. National Staff members designated to counsel with state-regional commissions and local committees assist in the development of the most adequate financing procedures to support the ministry and deploy the resources. In this consultation the national strategy, state-regional needs and available funds provide essential data for determining national, state-regional and local appropriations. National appropriations for campus ministry are made in consultation with state-regional commissions.

PROCEDURES IN PERSONNEL MATTERS

Ministries in higher education call for procedures which will assist in the procurement and support of the best and most able personnel available. The following procedures are offered in the interest of effective sharing of responsibilities in matters pertaining to personnel between the local, state-regional and national agencies.

STATE-REGIONAL COMMISSIONS

In order to carry out the personnel responsibilities of the State-Regional Commission, especially where there are several local ministries supported by the commission, it is recommended that there be a Committee on Personnel. (Where such a commission has not yet been formed it is recommended that the regional judicatories form an interdenominational coordinating committee for personnel matters, especially for united ministries.)

Composition

Along with the chairman, who may be selected either by election or appointment, it would be helpful to have three or four other persons who have ability and experience to assist in matters pertaining to personnel. The National Staff representative of the United Ministries communions is available to counsel and assist the Personnel Committee in its work.

Functions and Responsibilities

1. Review personnel matters and recommend personnel procedures to the Local Committees for campus ministry.
2. Consult and share with the Local Committees and the national agencies in the selection of professional staff for local campus ministries.

LOCAL COMMITTEE

In order to carry out the ministry in a local situation, it will be necessary for there to be a Sub-Committee on Personnel.

Composition

Along with the chairman, who may be selected either by election or appointment, it will be helpful for the committee to include three or four other persons who have ability and experience to assist in matters pertaining to personnel. The National Staff representative of the United Ministries communions is available to counsel and assist the Sub-Committee on Personnel in its work.

Functions and Responsibilities

1. *Procurement of Staff:* The Sub-Committee should assist the Local Committee in procuring personnel whenever there is a staff vacancy. On such occasions the Sub-Committee should contact the designated National Staff representative of the United Ministries communions who is prepared to act as liaison between the personnel offices of the participating communions and the local Board. He will provide a suggested procedure whereby he and the national offices may be of assistance.
2. *Job Description:* The Sub-Committee should be responsible for providing a carefully prepared job description which should include the duties, responsibilities and relationships of the staff person. The job description should be reviewed regularly with the staff person and recommendations for changes made to the Local Committee. This is essential if the job description is to retain relevance both to the staff person as a guide and to the Personnel Sub-Committee as a means for assisting the staff person in evaluating his work.
3. *Financial Support for Staff:* The Sub-Committee should review annually the salary and related benefits as are provided for the staff person. Consideration should be given to the provision for such items as salary and pension, as well as housing allowance, insurance and travel expenses. As it considers salary projections, the Sub-Committee should consult with the state agencies of the participating communions and with the designated National Staff representative of the United Ministries communions.
4. *Review of the Ministry and Work of the Staff:* It is recommended that there be regular and periodic review of the ministry, including the work of the staff person, and that the Sub-Committee assist the Local Committee in provision for such reviews. A consultative visit by the designated National Staff person is suggested at the end of the first year and prior to the eighteenth month of service of the staff person. It is suggested further that there be a more extensive review when the staff person completes his fifth year of service, and every fifth year thereafter. The designated National Staff person is prepared to assist in developing a team for such a review and to counsel with the Sub-Committee regarding preparation in advance of the review.

QUALIFICATIONS FOR CAMPUS MINISTRY PERSONNEL

The basic qualification of a campus minister is that he be a servant of Jesus Christ and responsible to the whole Church. His special qualifications are those capacities and convictions which will enable him to bring the good news of the Christian faith to the campus with intellectual vigor,

evangelical power and prophetic concern. He should see the campus as a strategic mission frontier. More specifically, he should have:

1. Competence in biblical and theological scholarship
2. Ability to articulate and communicate the Christian faith within the academic community
3. Appreciation for and the ability to participate in the basic task of higher education: study, teaching, research, writing
4. Personal maturity (e.g. integrity, good judgment, emotional stability, flexibility, sensitivity to persons)
5. Administrative skills
6. Conviction about the ecumenical movement as expressed in united ministry
7. Ability to assist Christians within the academic community in fulfilling their ministry.

His educational and professional qualifications should include:

1. A bachelor of divinity degree from a theological seminary accredited by the American Association of Theological Schools or equivalent education in a university graduate program of religious studies
2. A minimum of three to five years of service as a pastor or associate pastor or equivalent experience in one of the other ministries of the Church
3. Ordination in most instances, it being recognized that some portfolios do not require ordained personnel.

PROCEDURE FOR FILLING A VACANCY

The task of procuring campus ministry staff is understood to be a shared responsibility of the local, state-regional and national agencies of the participating communions.

A. Preparations by the Local Committees

1. *The Personnel Committee,* usually a standing subcommittee of the Local Committee, should function as the committee responsible for writing the job description, reviewing and recommending personnel to the Local Committee.

   The Personnel Committee should contact (1) the designated National Staff person who shall act as the liaison between the national agencies and the local and state-regional committee, and (2) the Personnel Committee of the state agency (agencies).

2. *Job Description:* It is the responsibility of the Personnel Committee to provide a carefully prepared job description which shall include the duties, responsibilities and relationships, as well as the qualifications that seem desirable for the particular position. This job description, together with the salary information, should be sent to the office of the designated National Staff person and the state-regional Personnel Committee chairman.

3. *Responsibility of National Staff:* Upon learning of a vacancy, the designated National Staff person should counsel with the Local Committee regarding the procedures in procuring staff. He should then notify the national offices providing job description and particulars about the position, along with his own observations regarding the personnel needs. Each national office should reply with the dossiers of not more than three candidates recommended for consideration for the vacancy. The designated National Staff person should review these papers and forward those he believes appropriate for consideration to the chairman of the Personnel Committee. It is understood that only dossiers of recommended candidates will be provided.

   If the local Personnel Committee desires to consider non-registered applicants, the designated National Staff person should counsel them that the appropriate national office should be requested to initiate the proper registration. The Local Committee should be asked to delay further consideration of such persons until the dossier is available.

B. Selection

In reviewing the dossiers, the Local Committee is encouraged to investigate further such leads as might be provided in the dossier or as might be known to members of the Committee. The fullest inquiry about a candidate is important in order that the Committee can make its recommendation and decision with the fullest possible confidence.

After reviewing the dossiers and making any further inquiries, the Committee should make plans to interview those persons whom it believes to be the strongest candidates for the position. It is assumed that the Committee will operate on the principle of selecting the best possible candidate from among the participating communions, regardless of the candidate's denominational affiliation.

(The dossiers of the other prospects should be returned to the office of the designated National Staff person as soon as possible. It is helpful to have an accompanying comment from the Committee, giving its reasons for not pursuing the candidate further.)

After the interviews, the Personnel Committee should recommend a single candidate to the Local Committee. If the interviews should not prove satisfactory or if a candidate should decline, dossiers of other candidates should be requested.

C. The Interview

The interview visit should provide the candidate an opportunity to visit the campus and meet persons there

and in the local churches who would assist his assessing the situation. If the Personnel Committee is prepared to recommend the candidate, there should be a meeting with the Local Committee. The designated National Staff person should be present if possible. On the basis of the Personnel Committee's recommendation, the Local Committee should make the decision and, if it concurs, serve as the calling body.

D. Call and Contract

The Call should be extended by the Local Committee. The state-regional agency (probably through the chairman of the Personnel Committee) and the national agencies (through the designated National Staff person) should concur with the call prior to its being extended. Copies of the Call should be sent to the appropriate state-regional and national offices. It becomes the responsibility of the chairman of the state-regional Personnel Committee to see that final clearances are made with the state-regional agency (agencies); it is the responsibility of the designated National Staff person to inform other staff of the call and to provide a copy of the call for the candidate's file.

Parallel with this shared responsibility in the call of a man is the termination of the call, which shall be by the Local Committee in consultation with the state-regional Personnel Committee chairman and the designated National Staff person.

Accompanying the Call should be the contract with the specific arrangements related to salary, housing, pension and tenure.

E. Ministerial Standing

1. If the campus minister called is a minister of the United Presbyterian Church, U.S.A., the following two clearances are required:
   a. The minister must have the approval of his present Presbytery to engage in a ministerial calling other than a pastorate but within the jurisdiction of the Church. This requires a formal written request to that Presbytery, stating the position to which a minister is being called. The person being called also needs to make this request. (Form of Government, Ch. XII, Sec. 18.)
   b. The minister must be acceptable for membership in the Presbytery in which he will be working. Membership is denied only for good and sufficient reasons, but it should be a matter of courtesy and proper procedure to notify the Presbytery that a call has been extended. A letter to this effect to the stated clerk of the Presbytery is in order at this time. Ordinarily, no Presbytery action will be taken until the minister arrives and presents his credentials from his former Presbytery, but this letter will alert the Presbytery to the action.
2. If the campus minister has his standing in the United Church of Christ, the Conference Minister and the chairman of the Church and Ministry Committee of the Association in which he will be working should be advised of the call.
3. If the campus minister is a member of the Christian Church (Disciples of Christ), the Executive Secretary of the State/Area Association of Christian Churches and the chairman of the State/Area Commission on the Ministry should be advised of the call.
4. If the campus minister being called has his standing in the Evangelical United Brethren Church, the following two clearances are required:
   a. The minister must have the approval of the Annual Conference where he has his credentials, even if the Call is to a situation outside of the boundaries of that Annual Conference or if the situation to which he is called is not directly under the jurisdiction of his Annual Conference.
   b. The presiding bishop of the Annual Conference within whose boundaries the campus minister will be serving must be advised of the minister's call to a particular service. The chairman of the Local Committee should be responsible for communicating with the bishop.
5. If the campus minister is a member of the Moravian Church, he must have the approval of the Provincial Elders' Conference under whom he has received his training or was last called to a pastorate or other recognized service to the church. If he is under the Provincial Elders' Conference of the Northern Province, he should also receive the endorsement of the District Executive Board concerned.

F. Service of Recognition and Installation

When the Local Committee has received word of the acceptance of the Call, the designated National Staff person and the state agency (agencies) should be notified.

After the arrival of the campus minister, the Local Committee should consider an appropriate service of recognition and installation in consultation with the proper ecclesiastical bodies.

UNITED MINISTRIES IN HIGHER EDUCATION

ARTICLES OF OPERATION FOR COUNCIL FOR POLICY AND STRATEGY

NAME

The name of this body is the Council for Policy and Strategy for united ministries in higher education.

BASIS

The basis for the united ministries in higher education is the faith, attested by the Holy Scriptures and affirmed in the confessions* and life of the church, that God incarnate in Jesus Christ and present in the Holy Spirit wills to reconcile men to himself, and that he is acting in history creating, judging and redeeming.

We affirm that in the church of Christ we are members of one body, and we believe that we are called to unite our ministries in higher education as a more adequate expression of our unity in the church, that we may better proclaim the gospel in campus and community life.

COVENANT

In response to this basis, we, the movements, communions and agencies, by the signatures of our executive officers as affixed hereto, do hereby establish a Council for Policy and Strategy for the purpose of developing strategy and recommending policy for ministries in higher education. We covenant to work for the establishment of united strategy and policy for these ministries and to exercise common initiatives rather than unilateral actions.

MEMBERSHIP

Members of the Council for Policy and Strategy shall be:

1. eight representatives appointed by the United Campus Christian Fellowship Executive Committee or the entire Executive Committee;
2. up to three representatives appointed by each of the participating communions;
3. one local campus pastor named by each of the participating communions;
4. one president or other administrative officer representing colleges or universities related to each of the participating communions;
5. at least one faculty person appointed by each of the participating communions;
6. representative national field staff in higher education of the participating communions; and,
7. additional persons may be invited to serve for a particular meeting of the Council by officers of the Council, upon recommendation of any member of the Council, after clearance with the Committee of Administrators regarding resources available to cover expenses.

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* It is understood that the word "confessions" as used in the statement would include the Augsburg Confession, the Westminster Confession of Faith, the Articles of Religion, catechisms, confessions of faith, covenants and other statements of the participating movements.

MEETINGS

The Council shall meet annually. Additional meetings may be called by the chairman.

OFFICERS

The Council shall elect a presiding chairman and a recording secretary at each annual meeting.

RESPONSIBILITIES

The Council is responsible for considering, developing and proposing strategy and policy proposals to its constituent bodies. Any recommendation sustained by majority vote of the Council shall be presented as a recommendation of the Council even though one or more of the constituent bodies cannot at that time adopt such strategy or policy proposal as its own.

National Council of the
United Campus Christian Fellowship

Joint Commission on Campus Christian Life,
Disciples of Christ

Board of Christian Education,
Evangelical United Brethren Church

Board of Christian Education,
United Presbyterian Church, U.S.A.

Board for Homeland Ministries,
United Church of Christ

Moravian Church in America,
Northern Province

UNITED MINISTRIES IN HIGHER EDUCATION

ARTICLES OF OPERATION FOR THE COMMITTEE OF ADMINISTRATORS

BASIS

The basis for the Committee of Administrators is the Covenant of the Council for Policy and Strategy, along with the *Basis and Aims* of the United Campus Christian Fellowship. To fulfill this covenant and the working relationships implied therein, the Committee of Administrators is established to develop and direct common administrative procedures. Such procedures are to be in accord with the responsibilities and authorities of the constituent agencies of the communions.

MEMBERSHIP

The Committee of Administrators is composed of one executive staff representative of each communion agency responsible for ministry in higher education and each national campus ministry staff representative named by his communion as a member of the Secretariat.

RESPONSIBILITIES

The Committee of Administrators is responsible for:

1. developing and directing administrative procedures in campus ministry through which it will be possible
   a. for the National Staff of the communions to act as one staff in implementing agreed-upon national strategy through a staff field service program;
   b. to provide effective review and sanction of the coordinating and administrative responsibility of the Secretariat and National Staff;
   c. to provide clarification and refinement of matters which it may wish to submit to the Council for Policy and Strategy;
   d. to provide partners to the covenant with a consultative relationship in which common policy and procedures may be followed by each communion in:
      (1) decisions about its own staff's function in its own structures, and in
      (2) decisions concerning the deployment of staff for field service in behalf of all of the participants;
   e. for financial resources from the national agencies of the communions to be administered so as to achieve the greatest potential results in:
      (1) local campus ministry,
      (2) regional planning for ministry,
      (3) national strategy for ministry;
2. developing and directing administrative procedures for such other work in higher education which may be developed through the Council for Policy and Strategy and adopted by the constituent communions; and,
3. working w i t h i n the National Council of Churches of Christ through its Department of Higher Education and its related movements.

MEETINGS

The Committee of Administrators will meet three times each year. Special meetings may be called. One of these meetings will be held for all or part of its time with the entire National Staff in higher education of the communions. The spring meeting shall be called the annual meeting.

The expenses for the participation of each member in the work of the Committee are to be borne by his supporting agency.

OFFICERS

An executive staff representative for ministry in higher education of one of the communions shall be elected to serve as chairman for each year at its annual meeting. He will take office at the close of the annual meeting. A secretary shall be appointed from among its members to serve the Committee.

Covenant, Basis and Aims, Articles of Operation

covenant

In 1960: We, the delegated representatives of the Disciples Student Fellowship of the Christian Churches (Disciples of Christ), of the Student Fellowship Council of the Evangelical United Brethren Church, of the United Student Fellowship of the United Church of Christ and of the Westminster Student Fellowship of the United Presbyterian Church, U.S.A., believing that the mission of the church is to express God's love in the world, and believing that we are called to unite our campus Christian movements to carry out this mission in our campus life, do now declare ourselves to be one movement, and do take as our name the United Campus Christian Fellowship.

In 1964: We, the delegated representatives of the United Campus Christian Fellowship, being participants in Christian Churches (Disciples of Christ), the Evangelical United Brethren Church, the United Church of Christ, and the United Presbyterian Church, USA, join with the representatives of the Moravian Church in America, Northern Province, in affirming that the mission of the church is to express God's love in the world. We share the common belief that we are called to unite our life and work in colleges and universities to carry out this mission. We, therefore, do now declare ourselves to be one movement, and do take as our name the United Campus Christian Fellowship.

We do set forth the following basis and aims of our life together:

basis

The basis of the United Campus Christian Fellowship is the faith, attested by the Holy Scriptures and affirmed in the confessions* and life of the church, that God incarnate in Jesus Christ and present in the Holy Spirit wills to reconcile men to himself, and that he is acting in history, creating, judging and redeeming.

We affirm that in the church of Christ we are members of one body, and we believe that we are called to the organic union of our campus Christian movements as a more adequate expression of our unity in the church, that we may better proclaim the gospel in campus and community life.

aims

The aims of United Campus Christian Fellowship shall be:

1. To further the mission of the church within the campus community: uniting for a common task on the larger campuses; uniting in an effort to serve the smaller campuses;

2. To deepen the Christian faith of members of the academic community, to strengthen campus units and to broaden ecumenical understanding through common experiences in intercollegiate campus Christian movements;

3. To provide for effective growth and participation of members of the campus Christian community in the life and work of the churches;

4. To receive the nurture of the church and at the same time to enable the UCCF to be a prophetic voice within the life of the churches, pioneering on all frontiers of faith and work;

5. To increase sensitivity to and understanding of the responsibilities of the Christian community within the university and to help the university become more fully itself;

6. To increase the sensitivity to and understanding of the responsibility to which God calls members of the academic community in the political, economic and social world;

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* It is understood that the word "confession" as used in the statement would include the Augsburg Confession, the Westminster Confession of Faith, the Articles of Religion, catechisms, confessions of faith, covenants and other statements of the participating movements.

7. To enable our communions to exercise greater stewardship of funds and leadership which have been granted for the campus ministry and the campus Christian movements;

8. To deepen our understanding of and participation in the ecumenical movement in the church, especially through the National Student Christian Federation and the World Student Christian Federation;

9. To further conversations with our fellow campus Christian movements, sensitive to the imperative for unity in mission and aware that our own union is only a partial realization of that unity for which our Lord is calling; and to make it possible for communions without organized campus Christian movements to share in the mission of the church within colleges and universities.

articles of operation of the national organization

i. national council

The National Council shall be the legislative and policy making body of the national United Campus Christian Fellowship.

The National Council shall be composed of not more than 125 persons representative of all regions of the country, in addition to the National Executive Committee elected by the previous year's National Council. Members of the preceding year's National Executive Committee and up to 5 members from each of the communions who might not have representatives through regional quotas shall be voting members of the National Council. In the case of delegates from the communions, these shall be invited by action of the National Executive Committee.

National Council delegates are to be elected by the regional United Campus Christian Fellowship councils, where such exist. For regions where no regional council exists, delegates are to be selected through procedures developed in cooperation with the National Executive Committee.

The National Council shall elect the National Executive Committee.

ii. national executive committee

The National Executive Committee shall be composed of ten (10) elected members. There shall be six (6) officers and four (4) members-at-large. Of the total membership there shall be at least four (4) students, at least two (2) faculty members, and at least two (2) campus ministry staff. Of the student members at least three (3) shall be undergraduates.

The officers shall be a chairman, three (3) vice chairmen, a secretary, and a chairman of the finance committee. Of the six (6) officers at least two (2) shall be undergraduates.

The newly elected National Executive Committee shall be empowered to co-opt up to four (4) members-at-large.

Ex officio members: The National Secretariat, the Administrative Coordinator, the Secretary for Publications and Communications and such other additional national staff with specialized functions, called on behalf of UCCF, shall serve *ex officio* as voting members.

It shall be the duty of the National Executive Committee to serve as the interim planning and supervisory body, between National Council meetings, in matters of program, personnel, finance and strategy.

Nominations shall be made by a nominating committee appointed by the National Executive Committee.

iii. committees

Committees may be named by the National Council and/or the National Executive Committee.

iv. ecumenical campus christian movement relations

UCCF will continue to fulfill its responsibilities through the national organization as a participating movement of the National Student Christian Federation, which is the American section of the World Student Christian Federation. Representation to the official bodies of these federations will be determined by the National Executive Committee.

v. church-movement relations

UCCF, as a movement, affirms that its union is an organic union, and that it is recognized as the campus movement of the participating communions. It also recognizes that the participating communions are not united and that certain relationships must be maintained with the communions in other aspects of their life.

UCCF, as an organization, recognizes in the official actions of the participating communions that they are in full support of the movement. As the communions provide staff for campus ministry within the communions, these staff persons shall be regarded by UCCF as the staff of the movement.

A. NATIONAL SECRETARIAT

The National Secretariat of the United Campus Christian Fellowship shall be the Secretariat of the Committee of Administrators of the communions participating in the United Ministries in Higher Education. The National Secretariat may organize itself in such a manner as to delineate specific areas of responsibility, such as the handling of a central treasury, specialized services, publications, etc.

The National Secretariat shall give direction to any additional staff, called on behalf of UCCF, with specialized functions as provided by the communions. The National Secretariat may also assign administrative responsibility for additional staff to one of its members for counsel between meetings of the National Secretariat.

B. NATIONAL STAFF

The national and regional secretaries for campus ministry shall comprise the National Staff who, by the nature of their participation in UCCF, are made available by the communions for the life and work of UCCF. In addition to the national and regional staff appointed by the communions, additional staff with specialized functions may be added for specific administrative responsibilities within UCCF, upon the advice and counsel of the National Executive Committee. Among these additional staff shall be an Administrative Coordinator and a Secretary for Publications and Communications.

All members of the National Staff, except the Administrative Coordinator and the Secretary for Publications and Communications, may be assigned to serve as National Staff representatives to particular regions. In this assignment their function is to assist regional and local UCCF's in their work and service. They will seek to work closely with UCCF regional councils. They will be available to counsel with communion representatives, committees or boards who have campus ministry responsibilities regionally or locally in their efforts to implement the UCCF Aims in their ministry efforts and in joint campus ministry strategy and planning.

C. COUNCIL FOR POLICY AND STRATEGY

Recognizing the commitment of the churches participating in the United Campus Christian Fellowship to the uniting of the ministries in higher education, UCCF affirms the covenant of the Council for Policy and Strategy. The National Executive Committee or eight representatives appointed by that body shall be UCCF's representatives on the Council for Policy and Strategy.

vi. finance

A budget for the ensuing academic year shall be adopted by the National Council.